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A
TRANSLATION
OF THE
Latin EPISTLE
IN THE
DREAMER.

EQUE FERIS HUMANA IN CORPORA TRANSIT
SPIRITVS. Ovid.



L O N D O N:
Printed for JACOB ROBINSON, at the Golden
Lion, in Ludgate-Street, 1754.
[Price Six Pence.]

TRANSLATION
OF THE

LAST EPISTLE

IN THE

DECEASED

OF THE HUMAN MIND IN CONCORDANCE WITH
SPIRITUAL OVID



LONDON:
Printed for Jacob Robinson, at the Golden
Ball, in Ludgate Street, 1754.
[Price 2s. 6d.]

T H E
P R E F A C E.

I Translated this EPISTLE at the request of some ladies of my acquaintance; altho', I must confess, it was a task, which I undertook very unwillingly. For I could never please myself in any attempts of this kind: and in the present instance I have only been able to express the author's meaning. But I found it impossible to transfuse the spirit and elegance of the original into my version.

THE author of the DREAMER wrote to the men of taste and judgment, and he is esteemed by all persons of that character, with whom I have any friendship or connexion.

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nexion. But a certain proof of the value of this work is the censure, which hath been passed on it by two or three dull hiring writers, who call themselves critics, according to Dr. SWIFT's maxim: *When a true genius appears, you may know him by this sign, that the dunces are all in confederacy against him.* For my part, tho' I respect this gentleman, as a polite scholar; yet I chiefly honour him for his social virtues and public spirit, which appear in every page of his work; and, without pretending to expound his allegory, I can easily discern, that the chief end of his writing (or his dreaming, if you please) has been to expose cruelty and injustice, ambition and perfidiousness, avarice and corruption. He hath gone farther. By the publication of this EPISTLE he hath nobly endeavoured to vindicate mankind from the guilt and imputation of these enormous crimes:

And

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And the new doctrine, which is here advanced, must surely be very pleasing to every virtuous philosopher, who meditates on it with seriousness, and will carefully apply it to his reading and experience. We may now assign a cause for many transactions both in ancient and modern history, which have hitherto confounded the wisest men, and the most sagacious politicians. We may now reject all the refinements and curious speculations of TACITUS and other great historians, and easily conceive, that many of those actions which they suppose to have been premeditated, and afterwards conducted by craft and dexterity, were the natural effects of distrust and violence. I can now give a sufficient reason, why CHRISTIANITY hath made such a small change and amendment in our morals, and has had such a little weight and influence in the several systems of govern-

ment: why those princes, who have professed the religion of mercy and peace, have been engaged in perpetual wars, for no other purpose, as it seems to me, than to harrafs, and destroy mankind *. I can now, without being admitted into the councils or confidence of the sovereign, discover the source of all those factions and dissensions, which agitate a neighbouring kingdom, and I can trace the rise and progress of that universal corruption, which hath particularly overspread this country, of which all people complain, and which no body endeavours to cure. I can now account for the most egregious follies, as well as the vices of the present age; and I can tell you in one word, why this person is governed by his avarice, another by his am-

* This proposition is sufficiently demonstrated by the history of the last general war in EUROPE.

bition,

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bition, and a third by his ——. I can now plainly perceive, why some great ministers made an hundred promises, which they never intended to perform; and why they have enriched five hundred sycophants, yet never rewarded one virtuous and worthy man: why some grave personages of noble birth and large estates are as subservient, as black slaves, and consent to do the meanest offices: and why a prelate, or prince of the CHRISTIAN church may be a composition of falsehood, ignorance and disguise. Without consulting the stars, I can now form a reasonable conjecture, why the JEW-ACT passed one session, and was repealed the next: why a great trading * company refused a neutrality, by which

* I might likewise add: why the wise governors of this COMPANY sent SWISS troops to their settlements,

which they might have secured their possessions: and why a learned society seem inclined to disgrace their august title by admitting to a seat and fellowship amongst them a low INFORMER, with whom an honest cobbler would not vouchsafe to drink a pot of ale.

I AM now sensible of the force and propriety of the SPANISH philosopher's prayer, *Defienda me Dios de me*, GOD DEFEND ME FROM MYSELF. For if there be a mixture of brutality in every class of the human species, and BEASTS of all kinds are allowed to appear in the

settlements, at a great expence, to recruit their enemies-army; and why they were not informed, that the SWITZERS always esteem themselves to be FRENCHMEN, when they are out of their own country.

forms

forms of MEN; it may be difficult for the wisest of us to discover, what spirit we are of; unless we strictly examine ourselves by the marks which are communicated to the world in this EPISTLE. And even then, I fear, self-love will sometimes predominate, and prevent us from acknowledging in ourselves those vices, which we espy in others.

AN important conjuncture is now approaching, which will furnish an ordinary capacity with the power of distinguishing truth from falsehood, and a real man from a counterfeit. For, whoever shall receive a bribe, or by any corrupt influence shall be induced to give his vote in any county, city, or borough, at the next general election, who has no checks within, and whose spirit is never disturbed by the breach of his honour, or his oath; such a creature,
we

we may conclude, is descended from some species of the brute creation. And let me add with an honest boldness, that every new member, from the son of a peer down to an attorney, or stock-jobber, who shall be elected by BRIBERY, or by any other base and dishonourable practices, with a design to sell himself and his country, ought to be placed in the same rank with his electors. We may with great justice deny his HUMANITY, and be assured, that altho' he may acquire the highest honours in the state, he can never arrive to the dignity of a * MAN.

I WISH

* The — of — told some foreigners of distinction, who were lately in ENGLAND, that the —shire election would cost him twenty thousand pounds. This, I presume, he said to give those gentlemen an idea of his wealth, and grandeur. But, if I am not much mistaken, he gave them a certain proof of his own folly, and a signal instance, which ought

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I WISH these reflections were to be farther pursued, in a proper dissertation on the doctrine contained in this EPISTLE, by some writer of great abilities, who is well acquainted with the present views and maxims of the court, and has a true and sincere love for his country. Such a person would suggest the most probable means of cutting off the HYDRA, I mean,

ought to have been industriously concealed from travellers, of the present corrupt state of this country. I recollect, on this occasion, the following maxim, delivered by an ancient FRENCH author: "He, that
 " never opens his mouth, but to say a foolish thing,
 " and never opens his purse, but to do a bad thing,
 " is a disgrace to human nature. Raise such a person to the highest employments in the government;
 " adorn him with the most honourable order; cover
 " his head with a cardinal's hat, or put into his hands
 " the baton of a marechal of FRANCE, he will
 " never be any thing more than the *sign* of a man."—
 This maxim is agreeable to the new philosophy, revealed by COCCEIUS.

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x P R E F A C E.

that infamous BRIBERY, which not only appears in all places with impunity, but is every where triumphant; which hath already slackened the industry, and destroyed the morals of our people, and, in a few years more, must inevitably overturn our constitution. We all seem to be apprehensive of our danger. But hitherto we have proceeded like very negligent, or very ignorant physicians, either not caring, or not knowing how to prescribe a remedy. The method, which seems most feasible, in my judgment, is to exclude all the BEASTS, which are pointed out to us in this new system, and fall within COCCEIUS's description (whether they be BEASTS of prey, or BEASTS of burden) from the privilege of voting in future elections: or, if that should not prove effectual, to revive the same excellent scheme, which was practised about an
hundred

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hundred years ago, and disfranchise all the little corrupt boroughs, over which these animals preside. When MEN only are the electors, we shall have a parliament of MEN. *Truth, justice, and public spirit* will make the choice, and form the character of our representatives.

C O C C E I U S

A R T E M I D O R O S U O .

ACCEPIMUS a certis quibusdam mortuis, qui ab urbe Palladis in hunc locum venerunt, recenti re, complures civium vestrorum et patriæ causam et fidem suam deseruisse, atque a vobis ad onocentauros descivisse, vosque de scelere tam insigni, quod quidem portenti simile esse ducitis, deam consuluisse. Editum est oraculum. Quid velit, statutum est. Sed quâ, et quali
cogna-

COCCEIUS to ARTEMIDORUS.

I Have been informed by some of our dead, persons of undoubted veracity, who lately arrived here from PALLANTIS, which place they left immediately after the affair had happened ; That several of your citizens, breaking thro' all the ties of honour and duty, have deserted the cause of their country, and are gone over to the ONOCENTAURS : that you considered this defection as a very unnatural and monstrous crime, and therefore thought the matter important enough to consult the oracles of PALLAS concerning the cause of it: and that, you are all agreed, the * answers,

* The first answer, GERMANISSIMI, signifies THEY ARE VERY NEAR AKIN, meaning the PALLADIAN DESERTERS and the ONOCENTAURS. The second answer, OHP OHPA, is an adage cited, and well explained by ERASMUS, viz. BEASTS OF THE SAME KIND HERD TOGETHER. Our *English* proverb, BIRDS OF A FEATHER FLOCK TOGETHER, is to be understood in the same sense. See the DREAMER, p. 131.

which

*cognitione homines cum onocentauris sint
 conjuncti, aut quemadmodum inter se pro-
 pinqui, id perdifficile intellectu vobis videtur.
 Rem hanc involutissimam, quam conjecturâ
 animi minimè assequi potes, et inter monstra
 numeras, totam aperiam; atque novam hanc
 naturæ sive fabricam, sive lusum, paucis ex-
 phicabo.*

*Quos tu putas, hi non sunt veri homines,
 sed animantes quidam, formâ hominum induti,
 humanitatis omnino omnis expertes: quibus
 loquendi concessa est facultas, minimè verò
 ratiocinandi, differendi, judicandi: quibus
 contigit*

which you received from the Goddess, are distinct and clear. But you do not comprehend (and this is the point of difficulty, which now remains with you) how there can possibly be any cognation, or affinity between a MAN and an ONOCENTAUR. This intricate and mysterious affair, whether it be the wise contrivance, or the sport of nature, which is not to be resolved by all the sagacity of the human mind, and which for that reason you account a prodigy, I will here fully disclose, and explain to you in a few words.

MANY of those Beings, which you conceive to be men, are really not men, but certain animals, who are permitted to appear in an human shape, but have little else, that is human about them. They have indeed the faculty of speech, but they have no reach or strength of reason, reflection,

*contigit vix, aut ne vix quidem, tenuissimā
divinæ auræ particula. Etenim in alio
ineſt anima porci, in alio urſi, in alio ca-
nis, in alio accipitris, aut cornicis; in alio
crabronis, aut veſpæ animula. Quid iſtuc
igitur tam mirum eſt, ſi iſtiusmodi homines
omnia animis ſuis et malis moribus indulgent,
omnia ad voluptatem, nihil ad virtutem
referunt? ſi, qui ſit ſuillæ animationis, vi-
vit turpiter; qui ſit vulpinæ, fraudulentè;
qui ſit caninæ, ex raptò; qui ſit aſninæ,
conſilio nullo? Hæc ita eſſe tibi confirmo.*

Siquidem

reflection, and judgment, nor a particle of that divine essence, which constitutes the human soul. On the contrary, one is animated by the soul of an Hog, another by the soul of a Bear, and a third by the soul of a Dog. Others are actuated by the souls of Hawks or Ravens, Hornets or Wasps. Is it any wonder therefore, if such creatures should be unendowed with the principles of virtue, or should not form any other schemes of life, than how to gratify their sensual appetites and vicious inclinations? If he, who has the soul of a Swine, should wallow in the mire? Or he, who has the soul of a Fox, should be full of deceit? If that body, which is possessed by the soul of a Dog, should live by rapine, or that other, which is inform'd by the soul of an Ass, should live without thought? That I have justly represented these matters to you, you may be well assured,

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since

Siquidem locum ipse vidi, ubi asservantur animæ pecudum, ferarum volucrumque, quæ post aliquot annos corporibus humanis debentur: è quibus fiet non modo plebs infinita, et nimia, sed nobiles benè multi, et principes viri, etiam sacrificuli et ministri deorum.

Nunc verò, quandoquidem figuræ et species humanæ sunt aliæ veræ, aliæ falsæ, quâ notâ facilè internosci possint, et secerni, scias, velim: quòd usui tibi et oblectationi aliquando fore confido. Itaque quos cognôris
avaros,

since I have seen the place, where the souls of all these animals, beasts and birds, are deposited, and preserved, which, after a certain term of years, are destined to enter into human bodies ; and out of which will be composed not only an infinite multitude of the common people (too many !) but some of the first nobility, and even ministers of state, and ministers of the Gods.

BUT, since I have thus made you sensible, that human bodies are false coverings, as well as true ; I think it incumbent on me to point out to you some of the marks, by which you may easily distinguish these appearances, and be able to discern, and separate the BRUTE from the MAN. This is a speculation, which, I persuade myself, will afford you a constant entertainment, and be of no small advantage to you in the future course of your life. Wherefore all

avaros, crudeles, libidinosos, ingratos, perfidos, gulosos, sive sint sacerdotum procures, sive regni satrapæ, sive reges ipsi, in eos aptè cadant, oportet, pecudum, bestiarum et belluarum nomina; utpote quos humanis animis haud esse præditos, persuasissimum habeas. Tu verò, ut cavendo vites bipedum eos omnium impurissimos, qui etiamnum civitatis vestræ jura tenent; en tibi eorum nomina, officia, domicilia, mores, machinationes, cogitationes:

* * *

those persons, whom you shall observe to be avaritious, cruel, libidinous and ungrateful, who are perfidious in their friendships, and remarkable for their gluttony, whether they be high-priests, or peers of the realm, or even kings themselves, you may justly rank in some of the classes of the BRUTE KIND, and be fully convinced, that there is not one among them, who has the spirit or soul of a MAN. And, that you may be sufficiently on your guard, and be able to decline all connexion with those of your fellow-citizens, who are of this cast, and who perhaps are the most impure of all the two-footed beasts now alive, I have here sent you a list of their names, their employments, and their places of abode, with some account of their private behaviour, their present designs, and even their very thoughts.

* * *

Hæc ad te diligenter perscripsi; beneficiorum memor, quibus olim me ornabas; cùm nihil mihi, etiam mortuo, potius fuit, quàm ut tibi gratiam referrem. Utinam plenius! Illud autem tibi polliceor nullum à me studii officium, quoad vixeris, & mihi liceat, tibi defuturum. Idibus Aprilibus.

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A grateful sense of the many favours I received from you, whilst I was living, hath induced me to write this letter to you. And in truth I have not been so solicitous for any thing since my death, as how to make you some recompence for all your former kindness. I wish I could have done it in a more ample manner. But this I promise you, that, as long as you live, and I shall have it in my power, my good offices and endeavours to serve you shall never be wanting. The IDES of APRIL.

P O S T-

P O S T S C R I P T.

IT hath been objected against this *COCCEIAN System*, that some men, who have great vices, have as great virtues; that the same person may be just and unjust, avaritious and liberal, cruel and merciful; and that these contrarieties are well accounted for by the philosophy of the *PERIPATETICKS* and other sages of antiquity, who are of opinion, that every man hath two distinct souls; and that his good and bad qualities operate, and sometimes shew themselves in extremes, as the human, or brute spirit may happen to have the ascendant. Wherefore our nature, say these critics, ought not to be so much degraded, as it is in this *EPISTLE*, and the worst of us all may claim the privilege,
and

and so much dignity at least, as to be esteem-
ed the HALVES of MEN.

BUT this objection, I think, rather con-
firms the *Hypothesis* of COCCEIUS. For,
if we examine the characters of these per-
sons, in whom we find so many incon-
sistencies, with attention and judgment, we
shall soon discover all their turns and
doubles, and be convinced, that their vir-
tues and good qualities, are artificial, and a
masque, which they put on occasionally, to
serve the purposes of their interest, or ambition.
A CATALINE, among a set of old patriot
senators, will appear with the austerity and
honest zeal of a CATO, at the same time,
that he is meditating the destruction of his
country. And it hath been my misfortune
to know a TARTUFFE, who, by his
cant and hypocrisy, hath obtained the first
seat in one of the most magnificent churches

conspires

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in

in EUROPE. PLUTARCH tells us, that SYLLA, who was naturally cruel and revengeful, and had, at one time, put to death six thousand of his countrymen in cold blood, appeared so merciful, as to pardon even the greatest crimes, when his interest seemed to require it. And both ancient and modern histories have branded the names of certain princes, who were usually guilty of such base dissimulation, as to confer extraordinary marks of favour on those ministers, whom they had doomed to banishment, or death.

WITHOUT pressing this argument farther, I think, 'tis evident, that no persons of this mixed character can claim a place in any class of the human species. On the contrary, such creatures, by their feints and disguise, are capable of doing more mischief, than any other bodies, which are animated by the souls of brutes. They may properly be compared

compared to those beasts in AFRICA, who have learnt to imitate the plaintive voice of a man in distress, and by that means ensnare unwary and compassionate travellers. If the devil should appear to me in the form of an angel of light (and we are taught, that he has sometimes the power of assuming such a glorious shape) I should certainly fall prostrate at his feet, and pay him that adoration, which is due to a messenger and inhabitant of heaven. But this would not change his nature: and, altho' I were deceived, he would not, for that reason, be less a devil.

UPON the whole, I acknowledge myself to be a convert to this new philosophy; and I am determined for the future carefully to observe the monitions and instructions of COCCEIUS, in order to *know* MEN. In the mean while I esteem it a peculiar happiness, that I am acquainted with some
of

of those excellent beings, who have a just claim to this title; who are never disturbed by the irregularity of their passions, nor have any base alloy in their composition; who govern themselves by the dictates of their reason and their conscience; who are just and uniform in all their actions, good-humoured and well-bred in their conversation; who preserve a constant serenity and rectitude of mind, and (which is the noblest characteristic of the human species) are endowed with such a large portion of public virtue, that they are always ready to sacrifice their lives, their fortunes, and their families, in defence of their LIBERTY; the greatest blessing, which heaven hath hitherto bestowed on the best MEN*.

* In the present PARLIAMENTS of FRANCE and IRELAND there seem to be some of these great SPIRITS, who are an honour to their own country, a bright example to other nations, and a real ornament to mankind.

F I N I S.



